

214

Theses Theologicae:
OR THE
Theological PROPOSITIONS,
Which are Defended By
ROBERT BARCLAY,

In his *Apology for the True Christian Divinity, as the same is held forth and Preached, by the People called QUAKERS.*

First Printed about the Year, 1675. And since then, Reprinted several Times, to prevent Mistakes concerning that People.

The First Proposition.

Concerning the True Foundation of Knowledge.

SEEING the heighth of all Happiness is placed in the True Knowledge of God, (*This is Life Eternal, to know thee the only true God, and Jesus Christ whom thou hast sent*) the true and right Understanding of this Foundation, and Ground of Knowledge, is that which is most necessary to be Known and Believed in the first place.

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The Second Proposition.

Concerning Immediate Revelation.

Matt. 11. 27. Seeing no Man knoweth the Father but the Son, and he to whom the Son revealeth him ; and seeing the Revelation of the Son is in and by the Spirit ; therefore the Testimony of the Spirit is that alone, by which the true Knowledge of God hath been, is, and can be only revealed ; who, as by the Moving of his own Spirit, converted the Chaos of this World into that wonderful Order, wherein it was in the beginning, and created Man a Living Soul, to Rule and Govern it ; so by the Revelation of the same Spirit, he hath manifested himself all along unto the Sons of Men, both Patriarchs, Prophets and Apostles ; which Revelations of God by the Spirit, whether by outward Voices and Appearances, Dreams, or inward *objective Manifestations in the Heart*, were of Old the formal Object of their Faith, and remaineth yet so to be ; since the Object of the Saints Faith is the same in all Ages, tho' set forth under divers Administrations. Moreover, these Divine Inward Revelations, which we make absolutely necessary for the Building up of True Faith, neither do nor can ever contradict the outward Testimony of the Scriptures, or right and sound Reason. Yet from hence it will not follow, that these Divine Revelations are to be subjected to the Examination, either of the outward Testimony of the Scriptures, or of the

the Natural Reason of Man, as to a more noble or certain Rule or Touchstone: For this Divine Revelation, and Inward Illumination, is that which is evident and clear of it self, forcing by its own evidence and clearness, the Well-disposed Understanding to assent, irresistably moving the same thereunto, even as the common Principles of Natural *Truths* move and incline the Mind to a Natural assent: (Such as are these, That *the whole is greater than the part*; that *two contradictory Sayings cannot be both true, or false*) which is also manifest according to our Adversaries Principle, who (supposing the Possibility of Inward Divine Revelations) will nevertheless confess with us, that neither Scripture nor sound Reason will contradict it: And yet it will not follow, according to them, that the Scripture, or sound Reason, should be subjected to the Examination of the Divine Revelations in the Heart.

The Third Proposition.

Concerning the Scriptures.

From these Revelations of the Spirit of God to the Saints, have proceeded the Scriptures of Truth, which contains, 1. A faithful Historical Account of the Actions of God's People in divers Ages, with many singular and Remarkable Providences attending them. 2. A Prophetical Account of several things, whereof some are already past, and some yet to come. 3. A full and ample Account of all the chief

Principles of the Doctrine of Christ, held forth in divers precious Declarations, Exhortations and Sentences, which, by the Moving of God's Spirit, were at several times, and upon sundry occasions, spoken and written unto some Churches and their Pastors. Nevertheless, because they are only a Declaration of the *Fountain*, and not the *Fountain* it self, therefore they are not to be esteemed the Principal Ground of all Truth and Knowledge, nor yet the *adequate primary Rule of Faith and Manners*. Nevertheless, as that which giveth a true and faithful Testimony of the first Foundation, they are and may be esteemed a *secondary Rule, subordinate to the Spirit*, from which they have all their excellency and certainty; for as by the Inward Testimony of the Spirit we do alone truly know them, so they testify, that the Spirit is that Guide, by which the Saints are led into *All Truth*; therefore, according to the ^{13.} Scriptures, the Spirit is the first and principal Leader. And seeing we do therefore receive and believe the *Scriptures*, because they proceeded from the Spirit, therefore also the Spirit is more originally and principally the Rule, according to that received Maxim in the Schools, *Propter quod unumquodque est tale, illud ipsum est magis tale*. Englished thus: *That for which a thing is such, that thing it self is more such.*

^{14.} John 16.

Rom. 8.

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The Fourth Proposition.

Concerning the Condition of Man in the Fall.

All Adam's Posterity (or Mankind) both Jews and Gentiles, as to the first Adam (or Earthly Man) is Fallen, Degenerated, and Dead ; deprived the Sensation of (or feeling) of this Inward Testimony, or Seed of God, and is subject unto the Power, Nature, and Seed of the Serpent, which he sows in Mens Hearts, while they abide in this Natural and Corrupted State : From whence it comes, That not their Words and Deeds only, but all their Imaginations are Evil perpetually in the sight of God, as proceeding from this depraved and wicked Seed. Man therefore, as he is in this State, can know nothing aright ; yea, his Thoughts and Conceptions concerning God, and things Spiritual (until he be dis-joyned from this evil Seed, and united to the Divine Light) are unprofitable both to himself and others. Hence are rejected the Socinian and Pelagian Errors, in exalting a Natural Light ; as also the Papists, and most of Protestants, who affirm, That Man without the true Grace of God, may be a true Minister of the Gospel. Nevertheless, this Seed is not imputed to Infants, until by Transgression they actually joyn themselves therewith ; for they are by Nature the Children of Wrath, who walk according to the Power of the Prince of the Air. Rom. 5. 12, 13, Eph. 2. 2.

The Fifth and Sixth Propositions.

*Concerning the Universal Redemption by Christ,
and also the Saving and Spiritual Light, where-
with every Man is Enlightned.*

The Fifth Proposition.

Ezek. 18. *God, out of his Infinite Love, who delighteth
not in the Death of a Sinner, but that all should
live and be Saved, hath so loved the World,*
Joh. 3. 16. *that he hath given his only Son a Light, that
Tit. 2. 11. whosoever believeth in him should be Saved; who*
Eph. 5. 13. *Enlightneth every Man that cometh into the World,*
Heb. 2. 9. *and maketh manifest all things that are Repro-
wable, and teacheth all Temperance, Righteous-
ness, and Godliness. And this Light Enlight-
neth the Hearts of all in a Day, in order to
Salvation, if not Resisted. Nor is it less Uni-
versal than the Seed of Sin, being the Purchase
of his Death, who tasted Death for every Man.*

1 Cor. 15. *For as in Adam all die, even so in Christ all shall
be made alive.*

The Sixth Proposition.

According to which Principle (or Hypothe-
sis) all the Objections against the Universality
of Christ's Death, are easily solved; neither
is it needful to recur to the Ministry of Angels,
and those other Miraculous Means, which,
they say, God makes use of, to manifest the
Doctrine

Doctrine and History of Christ's Passion, unto such who (living in those places of the World, where the outward Preaching of the Gospel is unknown) have well improved the first and common Grace: For hence it well follows, that as some of the Old Philosophers might have been saved; so also may some now (who by Providence are cast into those remote Parts of the World, where the Knowledge of the History is wanting) be made Partakers of the Divine Mystery, if they Receive and Resist not that Grace, *A Manifestation whereof is given*^{1 Cor. 12.}
to every Man to profit withal. This certain Doctrine then being received (*to wit*) That there is an Evangelical and Saving Light and Grace in all, the Universality of the Love and Mercy of God towards Mankind (both in the Death of his Beloved Son, the Lord Jesus Christ, and in the Manifestation of the Light in the Heart) is established and confirmed, against all the Objections of such as deny it. Therefore Christ hath tasted Death for every ^{Heb. 2. 9.} Man; not only for all kinds of Men, as some vainly talk; but for every one of all kinds: The Benefit of whose Offering is not only extended to such, who have the distinct outward Knowledge of his Death and Sufferings, as the same is declared in the Scriptures; but even unto those, who are necessarily excluded from the Benefit of this Knowledge by some inevitable Accident. Which Knowledge we willingly confess to be very Profitable and Comfortable, but not absolutely Needful unto such, from whom God himself hath with-held it; yet

they may be made Partakers of the Mystery of his Death (tho' Ignorant of the History) if they suffer his Seed and Light (Inlightning their Hearts) to take place (in which Light, Communion with the Father and Son is enjoyed) so as of Wicked Men to become Holy, and Lovers of that Power, by whose inward and secret Touches, they feel themselves turned from the Evil to the Good, and learn *to do to others, as they would be done by*; in which Christ himself affirms all to be included. As they have then Falsly and Erroneously Taught, who have denied Christ to have Died for all Men; so neither have they sufficiently Taught the Truth, who affirming him to have Died for all, have added the absolute necessity of the outward Knowledge thereof, in order to the obtaining its saving Effect: Among whom the *Remonstrants of Holland* have been chiefly wanting, and many other assertors of *Universal Redemption*; in that they have not placed the Extent of his Salvation in that Divine and Evangelical Principle of Light and Life, wherewith Christ hath Enlightned every Man that comes into the World; which is Excellently and Evidently held forth in these Scriptures, *Genesis 6. 3. Deuteronomy 30. 14. John 1. 7, 8, 9. Romans 10. 8. Titus 2. 11.*

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Accidente. Which Knowledge we will
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as our God himself first with-held it; yet

The Seventh Proposition.

Concerning Justification.

As many as resist not this Light, but receive the same, in them is produced a holy, pure and spiritual Birth, bringing forth Holiness, Righteousness, Purity, and all those other blessed Fruits, which are acceptable to God; by which holy Birth (*to wit*) Jesus Christ formed within us, and working his Works in us, as we are Sanctified, so are we Justified in the sight of God, according to the Apostle's Words, *But ye are Washed, but ye are Sanctified, but ye are Justified in the Name of the Lord Jesus, and by the Spirit of our God.* Therefore it is not by our Works wrought in our Will, nor yet by Good Works, considered as of themselves; but by Christ, who is both the Gift and the Giver, and the Cause producing the Effects in us; who, as he hath reconciled us while we were Enemies, doth also in his Wisdom save us, and Justifie us after this manner, as saith the same Apostle elsewhere,

According to his Mercy he hath saved us, by the washing of Regeneration, and the renewing of the Holy Ghost.

*new es isho si gred sancgific bns. But the
verit holt cononec by dlebedisioin
suncleter Pelepehinec, W or si rnt bns, si moh
to befta gred wth bns, dltch to dlebedisioin
to redone I forwrd chra need bns. (G dlebedisioin
no rftul to Y. gred bns, si gred dlebedisioin
mcclesie*

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The Eighth Proposition.

Concerning Perfection.

Rom.6.14 In whom this Holy and Pure Birth is fully
 1b. 8. 13. brought forth, the Body of Death and Sin comes
 1b. 6.2,18. ¹ Joh.3.6. to be crucified and removed, and their Hearts
 united and subjected unto the Truth, so as not
 to obey any Suggestion or Temptation of the E-
 vil One, but to be free from actual Sinning, and
 transgressing of the Law of God, and in that
 respect, Perfect. Yet doth this Perfection
 still admit of a Growth; there remaineth a
 Possibility of Sinning, where the Mind doth
 not most diligently and watchfully attend un-
 to the Lord.

The Ninth Proposition.

Concerning Perseverance, and the possibility of falling from Grace.

Although this Gift, and inward Grace of
 God, be sufficient to work out Salvation; yet
 in those in whom it is resisted, it both may,
 and doth become their Condemnation. More-
 over, in whom it hath wrought in part, to
 Purifie and Sanctifie them, in order to their
 further Perfection, by disobedience such may
 fall from it, and turn it to Wantonness, making

¹ Tim.1.6 Shipwrack of Faith, and after having tasted of
 Heb. 6.4, ^{5, 6.} the Heavenly Gift, and been made Partakers of
 the Holy Ghost, again fall away. Yet such an
 increase

increase and stability in the Truth, may, in this Life, be attained, from which there cannot be a total Apostacy.

The Tenth Proposition.

Concerning the Ministry.

As by this Gift, or Light of God, all true Knowledge in things Spiritual is received and revealed ; so, by the same, as it is manifested and received in the Heart, by the strength and power thereof, every true Minister of the Gospel is ordained, prepared, and supplied in the Work of the Ministry : And by the leading, moving, and drawing hereof, ought every Evangelist and Christian Pastor to be lead and ordered in his Labour and Work of the Gospel, both as to the place where, as to the Persons to whom, and as to the Times when he is to Minister. Moreover, who have this Authority, may and ought to Preach the Gospel, tho' without Humane Commission or Literature ; as on the other hand, who want the Authority of this Divine Gift, however Learned or Authorized by the Commissions of Men and Churches, are to be esteemed but as Deceivers, and not True Ministers of the Gospel.

Also, who have received this holy and unspotted Gift ; *as they have freely received, so are they freely to give*, without Hire or Bargaining, far less to use it as a Trade to get Money by it. Yet if God hath called any from their Employments, or Trades, by which they al-

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quire their Livelihood, it may be lawful for such (according to the Liberty which they feel given them in the Lord) to receive such Temporals (to wit) what may be needful to them for Meat and Cloathing, as are freely given them by those, to whom they have communicated Spirituals.

The Eleventh Proposition.

Concerning Worship.

All true and acceptable Worship to God, is offered in the *Inward* and *Immediate* Moving and drawing of his own Spirit, which is neither limited to Places, Times, or Persons. For tho' we are to Worship Him always, in that we are to Fear before Him; yet as to the outward Signification thereof in Prayers, Praises, or Preachings, we ought not to do it where and when we will, but where and when we are moved thereunto by the secret Inspirations of his Spirit in our Hearts, which God heareth and accepteth of, and is never wanting to move us thereunto, when need is; of which He Himself is the alone Proper Judge. All other Worship then, both Praises, Prayers and Preachings, which Man sets about in his own Will, and at his own Appointment, which he can both begin and end at his Pleasure, do or leave undone, as himself sees meet; whether they be a prescribed Form, as a Liturgy; or Prayers conceived extemporarily, by the Natural Strength and Faculty of the Mind, they

they are all but Superstitions, Will-worship, Ezek. 13.
and abominable Idolatry in the sight of God ; Mat. 10. 29.
which are to be denied, rejected, and sepa- Acts 2. 4, 18.
rated from, in this Day of his Spiritual Arising,
However it might have pleased him (who John 3. 6.
winked at the times of Ignorance, with respect & 4. 21.
to the Simplicity and Integrity of some, and Jude 19.
of his own Innocent Seed, which lay as it
were buried in the Hearts of Men, under the
Mass of Superstition) to blow upon the dead
and dry Bones, and to raise some Breathings,
and answer them ; and that until the Day
should more clearly dawn and break forth.

The Twelfth Proposition.

Concerning Baptism.

As there is One Lord, and One Faith, so there Epb. 4. 5.
is One Baptism ; which is not the putting away 1 Pet. 3.
the Filth of the Flesh, but the answer of a good 21.
Conscience before God, by the Resurrection of Rom. 6. 4.
Jesus Christ. And this Baptism is a pure and Gal. 3. 17.
spiritual Thing ; to wit, the Baptism of the Col. 2. 12.
Spirit and Fire, by which we are buried with Job. 3. 30.
him, that being washed and purged from our
Sins, we may walk in newness of Life ; of which 1 Cor. 1. 17.
the Baptism of John was a Figure, which was
commanded for a time, and not to continue
for ever. As to the Baptism of Infants, it is
a meer Humane Tradition, for which neither
Precept nor Practice is to be found in all the
Scripture.

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The Thirteenth Proposition.

*Concerning the Communion, or Participation of
the Body and Blood of Christ.*

^{1 Cor. 10.} **The Communion of the Body and Blood of Christ is Inward and Spiritual, which is the Participation of his Flesh and Blood, by which the Inward Man is daily Nourished in the Hearts of those in whom Christ dwells: Of ^{Fob. 6. 32,} which things the *breaking of Bread* by Christ ^{33, 55.} with his Disciples was a *Figure*, which they ^{1 Cor. 5. 8.} even used in the Church for a time, who had received the *Substance*, for the cause of the ^{Act. 15.} Weak; even as *abstaining from things strangled, 20.* and from *Blood*; the *washing one anothers Feet, Fob. 13. 14* and the *anointing of the Sick with Oyl*; all which are commanded with no less Authority and Solemnity than the former: Yet seeing they are but the *Shadows* of better things, they cease in such as have obtained the *Substance.***

The Fourteenth Proposition.

*Concerning the Power of the Civil Magistrate, in
Matters purely Religious, and pertaining to
the Conscience.*

Since God hath assumed to himself the Power and Dominion of the Conscience, who alone can rightly instruct and govern it; therefore it is not lawful for any whatsoever, by Virtue of any Authority or Principality they bear

bear in the Government of this World, to force the Consciences of others; and therefore all Killing, Banishing, Fining, Imprisoning, and other such things, which Men are affested with, for the alone Exercise of their Conscience, or difference in Worship or Opinion, proceedeth from the Spirit of Cain, the Murtherer, and is contrary to the Truth; provided always, that no Man, under the pretence of Conscience, prejudice his Neighbour in his Life or Estate, or do any thing destructive to, or inconsistent with Humane Society; in which Case the Law is for the Transgressor, and Justice to be administred upon all, without respect of Persons.

The Fifteenth Proposition.

Concerning Salutations and Recreations, &c.

Seeing the chief End of all Religion, is to redeem Man from the Spirit and vain Conversation of this World, and to lead into inward Communion with God, before whom, if we fear always, we are accounted Happy; therefore all the vain Customs and Habits thereof, both in Word and Deed, are to be rejected and forsaken by those who come to this Fear; such as the taking off the Hat to a Man, the Bowings and Cringings of the Body, and such other Salutations of that kind, with all the foolish and superstitious Formalities attending them; all which Man has invented in his degenerate

Luk. 9. 55,

56.

Mat. 7. 12,

29.

Tit. 3. 10.

11.11.11.

Eph. 5. 11.

1 Per. 1. 14.

Job. 5. 44.

Jer. 10. 3.

18s. 10.

26.

Mat. 15.

13.

Col. 2. 8.

generate State, to feed his Pride in the vain Pomp and Glory of this World; as also the Unprofitable Plays, Frivolous Recreations, Sportings and Gamings, which are invented to pass away the Precious Time, and divert the Mind from the Witness of God in the Heart, and from the Living Sense of his Fear, and from that Evangelical Spirit, wherewith Christians ought to be leavened, and which leads into Sobriety, Gravity, and Godly Fear; in which, as we abide, the Blessing of the Lord is felt to attend us in those Actions, in which we are necessarily engaged, in order to the taking care for the Sustenance of the outward Man.

out before to follow

The Fifteenth Proposition.

Concerning the Office of all Religion, &c. to
redeem Men from the Spirit of sin. Contra
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NOTE II. This Article contains some
 points in Way and Degree, etc. to be reflected upon
 by those who come to this Earth; these
 points are contained in the following Headings:

1. The Office of all Religion, &c. to
 redeem Men from the Spirit of sin. Contra
 error of this World, and to lead into inward
 communion with God before it is to